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THE POLICY OF THE EPISCOPAL CHURCH

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I. ITS DOCTRINAL POSITION

The writer does not conceive that the gospel of the Nazarene was intended to satisfy the intellectually curious, or to indulge those who are emotionally hysterical; still less was it the establishment of a model reformatory, in which the observance of certain petty rules is the path to glory.

The message of Jesus Christ was given to satisfy the hunger of the heart for a personal relationship with the living God, for the knitting together in human fellowship those who love God, for the consolation of sins forgiven, and for the assurance that our departed loved ones are in God's keeping. The gospel of Christ does not come to us with the musty smell of libraries, but redolent of the sweet-smelling breezes of Galilee, and the scent of plowed fields and herded sheep. It was expressed in the language of peasants, and made its appeal to rich and poor, without reference to any background of intellectual culture or aesthetic taste. In its content Christ is "the life." "The Word was made flesh, and dwelt among us" in order that we "might have life, and have it more abundantly." Its work was to be that of giving new life to dying men, and for this purpose the Spirit of God was to "brood on the face of the waters," and produce a new creature, who was

to inhabit a new earth; but to do this the regenerated were to remain in the world, though not be of the world.

In describing Christ St. Paul¹ has this biological renewal of the human race in mind, when he speaks of Him as the "second Adam," by connection with whom "all men are to be made alive."

In the accomplishment of man's regeneration, Christ promises the Comforter, who shall guide men into all truth, and, in the writer's judgment, the fundamental difference between the historic churches and the dissenting bodies lies in the emphasis which the former put upon the gift and work of the Holy Spirit, as operating through an organism known as the Holy Catholic church.

If the purpose of this paper is to emphasize the essential doctrines of the Episcopal church, as differentiating it from other religious bodies with which it finds itself in sympathy, but not in corporate union, then I shall place the emphasis upon these two statements of the historic creeds: "I believe in the Holy Ghost, the Lord and Giver of life," and "I believe in one Catholic and Apostolic Church." It is here that the divergence lies, and it is here that the difficulties connected with reunion rest.

The Episcopal church believes in the Holy Ghost, the third person of the Blessed Trinity, the Author of all life, operating through an organism which Christ founded, and which He endowed at Pentecost with His Holy Spirit, so that whosoever was added to this organism was in the process of being saved, as the individual co-operated with the gift of life thus bestowed upon him. In other words, the Christian church is a living organism and not a human creation. In saying this I wish to point out how Christ seemed to have this in view, and how it fits in with His conception of what the church is.

There are three elemental laws of all life, which govern and limit it:

1. *The law of birth.*—Before life can exist it must be born, and that birth is not of man's devising, but it is the gift of God, for, as St. Paul says, "We are saved by grace, and that not of ourselves, it is the gift of God." Now man cannot create a grain

¹ The use of the prefix "St." and the capitalization of pronouns referring to Christ in this article are in accordance with the author's request.—EDITORS.

of corn, neither can he produce in himself the germs of eternal life. So Christ says, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God." In answer to this Nicodemus objected that a man could not be born when he is old, and Christ replied, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

It would seem, and the historic church has always so interpreted it, that the act of baptism was God's Spirit acting to give the baptized the possibilities of eternal life. In short, baptism is the birth into a new creation, by the incorporation of the individual into Christ's body. This is borne out by St. Paul's statement to the Galatians that "as many as have been baptized into Christ have put on Christ," and by his statement to the Corinthians, "For by one spirit we are all baptized into one body." At any rate the church, in its baptismal office, so interpreted it, for the liturgy says, "Give Thy Holy Spirit to this Thy servant, that he may be born again."

2. *The law of nourishment.*—The one that is born must be fed such food as the nature of his life requires. In this case, the one admitted into the kingdom is to feed on such food as the Author of life may provide. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." It was in the light of such teaching that He subsequently said, "Take, eat, this is My Body," "Drink ye all of this, This is My Blood." It was in the same sense that St. Paul criticized the Corinthian church, and said that they were sickly and asleep, because they received the Holy Communion without discerning the Lord's body. In the same way the catechism of the Episcopal church teaches its members that, in receiving the Holy Communion, their souls are strengthened and refreshed by the body and blood of Christ, as their bodies are by the bread and wine. And so, likewise, we pray in the liturgy, "Grant that we may so eat the flesh of the Son of man, and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed by His most precious blood, and that we may evermore dwell in Him, and He in us."

3. *The law of adaptation.*—If it be objected that this view of religion is a mechanical one, and does not give play to the

initiative of the individual, we acknowledge that such is the danger of sacramental religion, but that there is a third law of life which so modifies the danger as to make it follow the analogy of all life. To be born and to be fed merely gives one the background of action, and the law of adaptation comes in to separate the fit from the unfit. It was the same Lord who said, "Except you become as a little child" and "Except your righteousness shall exceed the righteousness of the scribes and Pharisees you cannot enter into the Kingdom of Heaven." Hence birth is not enough, and nourishment is not enough. They merely provide one with the potentialities of life. What is necessary is teachableness and conscious effort. One must not confuse the elements that are essential to life with the essentials that are equally necessary to live effectively.

The sacraments are not mechanical substitutes for effort, but rather essential preludes to eternal life. The life itself is lived by those who, having obeyed the first two laws of life, are willing to exert themselves in the adaptation of their life to God's will and God's righteousness. The baptized person becomes a child of God, but, as a child of God, he must exert himself by adapting his life to the laws of the Kingdom.

4. *The gift of the Spirit.*—If I were to put my finger upon the vital doctrine that differentiated members of the Episcopal church from those of other Protestant churches, it would be in their interpretation of those articles of the creed to which I have referred, regarding belief in the Holy Spirit and the Holy Catholic church.

If you were to have asked a Christian immediately after our Lord's Ascension what Christ had left to His church, he could have replied somewhat as follows: "He left us two sacraments, twelve apostles who bore record of His life and teaching, and the promise of the Comforter, so we are waiting here in Jerusalem, until we shall be endued with power from on high, before the apostles will baptize anybody, or celebrate the Lord's Supper, or do any missionary work."

May I indicate, by a few successive quotations, from the gospel, just what emphasis is placed upon this gift of the Holy Spirit by the historic church?

And the Spirit of God brooded over the face of the waters (Genesis).

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him (Isaiah).

And it shall come to pass afterward that I will pour out My Spirit upon all flesh (Joel).

And in the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed (Daniel).

And Jesus, when He was baptized, went up straightway out of the water, and, lo! the heavens were opened unto Him, and He saw the Spirit of God descending, like a dove, and lighting upon Him (St. Matthew).

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised (St. Luke).

And upon this rock will I build my church, and the gates of Hell shall not prevail against it (St. Matthew).

But the water that I shall give him shall be in him a well of water springing up into eternal life (St. John).

Nevertheless it is a good thing for you that I go away, for if I go not away the Spirit will not come unto you (St. John).

Howbeit when He, the Spirit of truth is come, He will guide you into all truth (St. John).

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost (St. John).

And, behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye shall be endued with power from on high (St. Luke).

But ye shall receive power after the Holy Ghost is come upon you (Acts).

And there appeared cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost (Acts).

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts).

And the Lord added to the Church daily such as were being saved (Acts).

I do not quote these texts to prove anything, but merely to indicate the doctrinal position of the church regarding its belief in the Holy Ghost, and in the Holy Catholic church, viz., that

Christ founded an organism, which He endowed with the Holy Ghost, and to which, by the act of baptism, and in the receiving of the Holy Communion, were added those who are regarded as members of the household of faith.

The Episcopal church believes that the "Word became flesh" and assumed a new humanity which Christ communicated to the living organism which he founded, so that it became the mystical body of Christ; also that to this church, thus founded, He gave His Holy Spirit, and that this Holy Spirit is the energizing power, a regenerating force, operating in baptism, in the Lord's Supper, in preaching of the word, in the ministry of reconciliation, to perpetuate Christ's life, by communicating, to those who in baptism have put on Christ, and who in the Holy Eucharist are fed by Christ's body and blood, the remission of their sins, and bestowal of eternal life.

This leads me naturally to the polity of this church, and what is meant by apostolic succession, and by the historic episcopate.

II. ITS CHURCH POLITY

When we examine the causes for the present lack of unity in the church we will find, in almost every instance, the immediate cause was the failure of the clergy to live the kind of lives that zealous folk expected them to live. It has been the peculiar delusion of the faithful that a priest must be a sort of superman. If you follow Wycliffe, Huss, Luther, Wesley, and the rest you will find that it was the failure of the clergy to live spiritual lives that caused the defection from the established order.

It is easy to trace, in the Wycliffe reformation, the various steps by which it proceeded: (a) the standard of clerical life was condemned; (b) the validity of the sacraments, administered by unworthy men, was impugned; (c) the value of both ministry and sacraments was challenged; (d) the sacredness of the church, as an external medium of divine grace, was denied; (e) the idea of a spiritual church, without foundation or walls, was put forth; (f) the theory that matter is evil, or is not of essential value; that all forms are carnal, leading up to the gnostic theories of modern cults about matter and spirit, which became popular; (g) the

sanctity of marriage, which is the foundation of the home, gave way to the loose ideas of divorce, and the disintegration of the home became the suicide of the state.

Now this church has never accepted the premise upon which this theory of a purely spiritual church is based, but starting from the fact that "the Word is made flesh" believes in the sanctity of matter, of marriage, of sacraments, of the external church, and of the sacred ministry. The church does not believe that the abuse of a thing is sufficient reason for its disuse, and it meets the current aphorism that the corn is important but the husk is worthless, by reminding the critic that no good farmer tries to grow corn without husks, and that the husk is of vital importance until the corn is matured. We go back, therefore, to the statement of St. John, in meeting the gnostic heresies of his time, that many deceivers are come into the world, who confess not that Jesus Christ is come in the flesh, and that this is a deceiver and an anti-Christ.¹

The church rests its case upon the fact that the church is a historic fact, that it possesses outward and visible form as well as inward and spiritual grace, and that no abuse of this organism by sporadic failures can or does vitiate or annul the proper use of those instruments of God's grace. It seems necessary to say this before we lay down the principle of the ministry, to which the church has always tenaciously held, and which it must continue to hold, unless the principle involved is unimportant or incorrect. It is a significant fact that the last spoken word of the Master to the body of the faithful was that they should be "witnesses of Him to the uttermost parts of the earth," and that the first recorded act of that same body was to elect a successor to Judas, who was chosen to be a witness with them of Christ's resurrection. It is this idea that the gospel which was declared unto them was to be preserved in its essential verities that filled St. Paul with that indignation at the charge that he had altered the gospel, which caused him to say to the Galatians, "Though we, or an angel from Heaven, preach any other gospel than that we have preached," and again "than that which we have received, let him be accursed."

¹ II John 1:7.

And again, he regards the "deposit of faith" as something which must not be a subject of speculation, but rather a sacred trust that is to be zealously safeguarded.

It is this twofold connection, (*a*) that Christ gave to His church, and not to the world, the gift of the Holy Spirit, and (*b*) that Christ gave to His church a norm, or germ, of the faith that was to be zealously guarded, and guarded, that made some form of organization essential to these trusts. He himself never minimized the value of the material, but even sanctified it. He even respected the ceremonies of the Jewish law, and utilized the agencies of the ancient covenant. So he ministered to men by the word of His mouth, and the touch of His hand, and it was these simple agencies that the church preserved as the means of perpetuating its identity and mission. The church treasured the words of Christ in administering baptism and the Lord's supper, so that the minister should use the words of Christ, and not his own. In like manner, when the church received from Christ, at Pentecost, the Holy Spirit, which He had promised, it preserved the gift by the laying-on of hands, thereby bestowing the gift, and publicly identifying the one on whom the gift has been bestowed.

If I may be pardoned for again explaining the fact from the testimony of the Scriptures, I would say that after Pentecost, and never before, there was a definite conviction in the apostles' minds that, by the laying-on of hands, a certain gift was bestowed, and a certain responsibility acquired. In Acts 6:6 certain men were set apart for the office of a deacon by the laying-on of hands and prayer. In Acts 8:15 the apostles who were at Jerusalem followed Philip to Samaria, laid their hands upon those whom Philip had baptized, but who had not yet received the Holy Ghost, and these converts received the Holy Ghost. Again in Acts 19:6 those who had been baptized by John the Baptist were rebaptized by St. Paul. "And when St. Paul had laid his hands upon them the Holy Ghost came upon them." Again in Acts 13:3 certain men going forth as missionaries were sent out with the laying-on of hands and with prayer. So St. Paul charged St. Timothy

not to neglect the gift that was given to him by the laying-on of hands, and he in turn was charged to lay hands on no man suddenly. And what does this show? Merely that the church had a gift and a commission both of which were bestowed in this manner.

Now the Episcopal church, contrary to popular belief, has no theory about the apostolic succession, or the historic episcopate, beyond the fact that it is the ancient method of preserving the continuity of the church, and bestowing the gift of Pentecost, by which the church is to be led into all truth. You cannot preserve any society, which has a gift and a message, without guaranteeing its continuous identity by some authorized form of installing officers and bestowing powers, and this must be done, in every case, by those officers who have the gift and the message to communicate. The question whether bishops were an apostolic order, or whether government by bishops is an essential part of the episcopal hierarchy, is a different and subsidiary question.

The essential things are (a) Was there a gift at Pentecost, called the gift of the Holy Ghost, which is essential to that unity of the spirit which the apostle recommends, and which is really the corporate unity of the society? and (b) Was the administration of the laying-on of hands the means by which the various officers of the church were publicly set apart and designated? And has anyone since had any authority to break the continuity by substituting some other principle?

The exercise of episcopal authority in Dioceses is unquestionably a later growth, and not essential to the principle that the organization which Christ founded has continuously existed as the vessel in which certain sacred deposits have been kept, and that, notwithstanding its spots and wrinkles, it is the church which Christ will present to the Father, without those spots and wrinkles which have disfigured it on earth. The church believes that to abandon the principle of the ministry because certain ministers have fallen down in personal character is to disintegrate the church's witnessing function, and to scatter the gifts of Pentecost to the four winds of heaven, so that the Holy Ghost, working through the chosen organism, will no longer guide men into truth,

but burden them by the very confusion of tongues which the unity of the spirit was intended to prevent.

But this leads me to the third division of this paper, which is the mediating principle which the church feels that it has to offer to a bewildered and divided Christendom.

III. THE MEDIATING PRINCIPLE

The fundamental principle of church unity lies in the matter of the authority that controls one's faith and practice. Such authority may be one's own personal decision, or one's own interpretation of the Bible, or one may see in religion a corporate authority, which must be respected, as one respects the authority of the state. This corporate authority may speak through the Papacy, or it may be, as it is in the Episcopal church, an authority similar to that exercised by the state. In any case, there is a difficulty in effecting a corporate unity between those who respect no corporate authority in matters of religion, and those who regard such authority as absolutely essential to any fellowship or unity of the spirit.

What is this idea of authority, as recognized in the Episcopal church? It is very much like that which one respects as a member of this Republic. It is based upon a definite constitution, interpreted, not as the individual chooses, but as certain recognized courts decide. Authority in the state is a matter of constitutional enactment and universal practice. This may seem a difficult thing to realize in the sphere of religion, but it is exactly what the church means to us. It does not give us an oracular, or infallible, answer to all questions, because oracular infallibility is not a human attribute, but it does give us an adequate tribunal, before which essential matters can be decided with sufficient definiteness to maintain the principles for which the organization exists. It is not so essential that the courts shall speak with infallibility, as it is that they be sufficiently correct to insure life, liberty, and the pursuit of happiness.

Just as in the nation, so in the church, there are constitutional questions which are definitely established, and which have been officially affirmed, as determining the outward marks or characteristics of the church's authority.

1. There is a faith, or a recitation of facts, set forth in the Apostles' Creed, which is the norm of faith for the members of this church. This Faith, so far as the divinity of Christ, and the mission of the Holy Spirit are concerned, is more particularly defined in the Nicene Creed.

2. There is a ministry which, like the official body of the state, is chosen in a constitutional manner, and inaugurated according to the precedent of universal usage.

3. There are two sacraments that are generally or universally essential to membership in the church, and without which the church ceases to function as an instrument of divine grace.

4. There are the canonical Scriptures, which the church recognizes as containing all things necessary to salvation.

In other words, the church, like any other society, has the marks or characteristics of a society, viz.: It began with certain charter members, Christ and the apostles; it has a definite gospel to preach, and definite rites to perform, and it does this through a ministry, officially chosen and designated for the work, not by any method but by the method that has the sanction of immemorial usage. The church is, therefore, to a churchman what the United States government, as symbolized by its flag, is to an American citizen. It is, in very truth, the body of Christ.

We now come to the practical attitude of this church to the question of church unity. Why is church unity desirable? It is not because the church claims a superiority over other ecclesiastical bodies that it seems to stand aloof, any more than a citizen who is a patriotic American necessarily claims that America is better than England. It is rather because the church stands for certain principles which the churchman believes are essential to the purpose for which the church was organized.

What is that purpose? It may be best expressed in the words of St. Paul, that we Christians are endeavoring to keep the unity of the Spirit in the bond of peace. The churchman believes that to ignore the principle of the church's lasting continuity as a brotherhood or kingdom is to substitute just the opposite note, so that men, for the past three hundred years, have been endeavoring to keep a uniformity in the bonds of prejudice. If anyone thinks

that we are interested in maintaining the distinctive character of the church, as set forth in the Lambeth quadrilateral, merely because we feel that we are superior to other people, he misses the point for which the church was organized.

The church is that body to which was given the gift of the Spirit, in order that it might be guided into all truth, kept from disastrous error, and that it might be a brotherhood, in which the Holy Spirit would have opportunity to bind men together into corporate unity of life (as we Americans are), not into mechanical uniformity of opinion (as we Americans are not):

I might illustrate the ideal of spiritual unity which the church sets forth by comparing our individual beliefs to the notes of an organ. These beliefs range all the way from the modern ideas of a Congregationalist to the medieval ideas of a Roman Catholic. The present practice is for each note to be played from a separate console, and the result is not harmony, but discord. The church believes that all these notes are legitimate sounds, and have their place on the keyboard, but that they must be assembled with relation to a single console. In short, that the mission of the church has been, from the beginning, to unify and harmonize into one body all the various characteristics and varieties of religious experience, so that each may have its appropriate place, and no note be permitted to cipher, but so rightly to divide the word of truth that each note should have its proper place.

In short, the genius of this church is such that it does not believe any federation of churches is adequate to represent the corporate unity that Christ designed for His church, and that the breaking up of the church into scattered fragments is a calamity in the spiritual kingdom, equal to the separation of the states in the federal state—in short, that the church can never adequately function in society, and teach the world the winsomeness of Christ, until men love those with whom they disagree as to opinion well enough to break bread at the same table, and function in the same corporate state.

The church believes that Christ was not crucified to make men opinionated to the point of separation on the one side, that His Incarnation was incomplete if it did not bind men together on certain

fundamental convictions on the other, and that the same liberty of opinion, and the same unity of action which we have in the state, is the only adequate presentation of the Incarnate Christ.

Believing this, the church is tremendously interested in the question of church unity, but has little faith in schemes of confederation, which are put forth as substitutes for such unity. If the church could feel that they were really preludes to such unity she would have a profound interest therein.

What then, do we, as a church, want men to do? Is it simply to swallow our whole pabulum? Not at all. What we have asked, and we believe it is our task now, is to study, to pray, to confer. We have certain things that we believe are essential to church unity. So have they. Very well, let us endeavor to reconcile them as far as we can; not ignore them, nor, by asking each man to give up his convictions, hope to create a maximum of spiritual force, which must go back to definite convictions for its motive power. The Bishop of Chicago has well said, "Church unity, not as the minimum of convictions, but as the maximum of convictions." We fully realize the attitude with which these proposals are apt to be met, and that we shall be accused of forcing our convictions on others. We have sense enough to know that this cannot be. But we do occupy a unique place, not by any forethought of ours, but by the fact that we have brought down to these times the old ways, and by the further fact that we are the only ecclesiastical organization in the United States that includes in its official membership all the phases of theology, from that of the Congregationalist to that of the Roman Catholic.

We are, therefore, prepared to contribute this much to the cause of unity, and that is, whatever may be our other faults, we have a principle of inclusion which actually includes everyone who can subscribe to the Apostles' Creed, whether he believes in prayer meetings or auricular confession. For we certainly do this. Can any other religious body say the same? And do you not really believe that it is the will of Christ, not that these extremes should tolerate one another in separate dwellings, but that they should love one another in the same household? It was a significant fact,

at the recent General Convention of this church, that two of the most important matters to be considered were whether we could ordain Congregationalists to our priesthood without incorporating them into our society, and on the other hand whether we could continue missionaries in the service of this church who say "Ave Marias" and hold the service of the Benediction of the Blessed Sacrament.

It is one of the most encouraging signs of the Episcopal church that it is dissatisfied with itself, and it is this fact that causes it to reach out for greater light and greater service. And I believe that so long as a man or a religious party or a church is satisfied with itself it is absolutely hopeless from the standpoint of church unity, or spiritual vision.

IV. ITS PRACTICAL PROGRAM

The basic principle of the church's program is to be found in the parting words of the Master to his disciples, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This determines the program of the church as a missionary organization and also sets forth the method in which that program is to be carried out. We are first to strengthen our stakes in Jerusalem and Judaea and then lengthen our cords to the uttermost parts of the earth.

The baptized member of the church has enlisted with a definite vow of service, "to be Christ's faithful soldier," and he therefore becomes an instrument of Christ's command that we "go into all the world and preach the gospel to every creature."

The program of the church may therefore be divided into four parts.

1. *The duty of strengthening the stakes in Jerusalem.*—I take it that this refers to our home church or parish, and lays upon every member of the parish to be a witness to Christ in the locality of his immediate influence. The church exists for the community where it exists, and is therefore interested in all forms of social service which will benefit the community that it serves.

a) Time was when the church was the sole guardian of education. Schools and colleges were all a part of the church's mission and had a church foundation. When the state had been sufficiently imbued with the importance of education, it took over education and supported it by compulsory taxation. This created a system much better financed than that which the church could employ, and so the church passed on to the state the bulk of its educational program. Unfortunately the state did not include Christian ethics and religious training in its curriculum, and the world has a system of education which produces the wisdom of this world without the peace of God.

The late European war has demonstrated the danger of training men to think but not to pray. The church has, however, retained the education of a favored few in church schools for boys and for girls, but which unfortunately for lack of support can house only those who can pay the tuition, with a few scholarships.

In the field of education, the church has developed a peculiar genius for these training schools for boys and girls, and is the patron of many more which are not under church direction. Of the colleges which formerly were regarded as church institutions, most of them have been secularized. Those which have remained distinctively church institutions have been hampered by lack of support or have gone out of existence entirely. The church has many schools, however, among the Indians, mountain whites, and negroes, where a distinctively Christian education is given those whose traditions have not been Christian, and who lack the home training that all our children are supposed to enjoy. Of course the church retains in its Sunday schools a touch with her own children and those who are committed to her care, but the time allotted is inadequate, and the demands of secular schools upon the time of boys and girls leaves the church powerless to give a religious education adequate to meet the unrest of the age.

Our army life brought out what a small proportion of the young men of America had any definite religious convictions or training. You cannot cover the principles of eternal life in one desultory hour a week. The church is meeting this problem with a system of training known as the "Christian Nurture Series," which

requires trained teachers and produces the most satisfactory results that have been attained.

But the problem before the church today is the adequate training of the young to meet the temptations of the age. Our universities, which were once the strongholds of the faith, are in most instances indifferent or unsympathetic in surrounding students with distinctly Christian influences, and the church is studying the problem of how to bring the gospel and ethics of Christ upon the campus, thus far with indifferent success.

b) The church recognizes its obligation to care for the sick, the homeless, and the outcast, and in proportion to its size and strength maintains more hospitals, orphanages, shelters, and hostels than any other religious body in this country except possibly the Roman Catholics. At one time the church had entire charge of the sick and poor, but here too the state caught the idea, imposed taxes, and took the greater part of this work out of the hands of the church. And yet the state has failed to surround its county almshouses and hospitals with the winsome grace that causes the poor to accept them gladly, and the church still supplies many of these agencies for the use of the poor and needy.

c) The church finds itself hampered by the divisions of Christendom in conducting the work of social service in large cities and rural communities. Religious prejudice is too easily inflamed to make it possible for the church to work as a distinctively church institution, both to command financial support and also to secure the attendance of those whom it would benefit. But the church has done a tremendous work in furnishing the background of a very large percentage of social workers, who while affiliated with secular settlement work, owe their own inspiration and training to the Episcopal church.

d) The Episcopal church has endeavored to resist the trend of Protestant churches in abandoning unprofitable fields in downtown city districts, and in nearly every city of any magnitude the Episcopal church either has a church which is maintained in these quarters, or else has substituted a settlement house when the church itself has been forced to move. No one who has studied the situation in the large centers of population can fail to see that

the Episcopal church has a distinct mission to these localities, which it endeavors to fulfil.

2. *Our duty to Judaea.*—I presume this may be regarded as a suitable caption for our rural communities as distinguished from the city problem. It is a sad mess, and one which sharply rebukes the divisions of Christendom. Recent surveys in the eastern states have shown many towns in which ancient substantial buildings, signs of former religious fervor, are untenanted and the people absolutely unshepherded. In the West, where missionary boards have heavily subsidized the undignified scramble, there are more churches than piety and more strife than winsomeness. The various movements for interchurch activity have striven to unscramble the situation, but with indifferent success. The Episcopal church has barely maintained itself for the past thirty years in these communities. Its offer of quiet reverence and sane ethics finds few takers in the revival-swept localities of the West.

These two problems confront us, first, how to rehabilitate religion where it has passed on in the older settlements, and secondly, how to carry on and maintain our influence in the heavily subsidized regions of the West. Some of the best work of the church has been done in meeting the rural problem, but not enough to form a policy which can command adequate support and suitable workers.

3. *Our duty to Samaria.*—The Samaritans were an alien people in the Holy Land, brought there by circumstances but forming a religious problem in the heart of Jewry. We have the same problem in our Indians, our negroes, and our orientals, as well as our immigrants from Christian Europe. They all need to be Americanized, and many need to be Christianized.

The Episcopal church, led by such leaders as Bishop Whipple and Bishop Hare, made a lodgment among the Indians in an early day, and in many localities we have a large and flourishing Indian work in which we have attained good results. The quiet dignity of the service appeals to the instincts of the red man. Among the negroes we had a chance and lost it, partly through our own carelessness and indifference, and partly through the emotional nature of the negro, which sought its excitement in other channels.

Wherever the church has maintained its negro work, it has shown its influence in the stability and character of its members. Bishop Dudley, who was our great authority on negro work, once said that he never knew a negro member of our church to be found in a race riot or a penitentiary, and my own experience as priest in charge for several years of a negro mission bears out the truth of his statement. One wonders whether emotional natures should be fed on emotional religion, or whether it is the very thing that they ought not to have. Among orientals in our own country the Episcopal church has made very little attempt at constructive work, although in places where the Chinese and Japanese gather in large numbers, there have been local congregations built up. This is especially true in Hawaii and California.

4. *Our duty to the uttermost parts of the earth.*—In our foreign mission work the Episcopal church in this country divides the field with the Church of England and does not enter any British territory. Our work is therefore confined to China, Japan, and a small work in Africa. We have not as a rule entered territory in which the Roman Catholic church had a priority right. Of course since the Roman church does not consider that we have any priority rights, this is not with us a principle so much as it is a customary courtesy. Of late years conditions have caused us to enter Brazil, Mexico, the Philippines, Porto Rico, the Canal Zone, where we have established an Episcopal organization and are doing a good work.

The work of the foreign field of the Episcopal church has been of a highly intensive character. Our schools, hospitals, and colleges are the best that we can produce, and rank first among the educational institutions of the Orient. Our refusal to admit converts without careful catechetical instruction for a period of months has kept down our numbers, but increased our influence. It is for this policy of careful training that the church stands, and it is the need of the hour.

Some years ago I was talking with a gentleman of large affairs who had interests in the Orient and was a member of the Episcopal church, and who said that he did not believe in foreign missions. I said to him, "What would you say to one of your clerks

who might come to you and say, 'Mr. ———, I do not believe in your opening a branch office in China'? Would you not say, 'Young man, go back to your desk and attend to your own affairs'? Well, that young man is more important in your concern than you are in God's world. Your duty as a Christian is not to air your views, but to do your Master's will."

It is in this spirit of doing the Master's will that the Episcopal church is undertaking its program, and when it can enlist its own constituency to believe in that program, it will then justify itself in the eyes of God. At present we are engaged in a nation-wide campaign to arouse our own members to see the need of a vision such as Christ had, and also of the self-sacrifice to make that vision a reality. In the past we have had the odium of being the church of the prosperous, but with none of the blessings that are supposed to accrue. Today, like the United States government, we are making our appeal to the rank and file of the church, and the indications are that they see the vision and will back it up.

The Episcopal church has strengthened its status by the fidelity with which it has borne witness to the faith, with the advantage of a liturgical service which embodies the faith, so that what may be asserted in the pulpit is rectified by that which is said in the service. The church has a constituency that has been more interested in public service outside of the church than in the work of the church itself, and the leavening influence of the church in the nation has been very great. It is beginning to realize the necessity of appealing to its own constituency to get behind its own work, and if the results of the nation-wide campaign are commensurate with present indications, the Episcopal church has entered upon a new era of aggressive work in Jerusalem, Judaea, Samaria, and unto the ends of the earth.